

WHO IS THE GREAT MULTITUDE? 3

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Phoenix Assembly Church
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Before I forget, Brother Justo sends his greetings, and of course we send our greetings to his church as well. Sometimes he sends his greetings and I'm thinking about what I've studied and I forget to mention it. But we love our Brother very much, as well as our brothers and sisters in Augustina [Mexico]. Amen.

I actually thought that I had finished last time on this subject of *the great multitude* [Revelation 7:9] but there were a lot of questions afterward. I'm thankful for that because it helps me. First of all, it lets me know that we're interested and that we want to know what is right.

This morning we're going to more or less – you might say – *review*, but I do have a little bit more to explain as well. I will also say: it's wonderful that we have questions and I pray that the Lord would help me answer those questions.

Together with that, the one thing that's going to settle all of this in our heart and in our understanding is: we have to be studying ourselves as well. *We have to be reading*. We can't just expect it all to come on Sunday morning and think that there is nothing left for us to do. But *we have to do our part*.

We should be reading in the Book of Revelation and these other scriptures on our own time. I know we might not understand it all, but we eat what we do understand and that gives us strength. And over time, we will understand more than we did before. We might not realize how our understanding is growing because it's little by little but it does increase.

It's just like somebody who has little kids, and maybe they have a friend who hasn't seen them in six months or a year. Then when they see them again, the friend says: wow, the kids have grown so much! They're so much bigger! But the parents don't even realize it because they see them every day, they look the same to them.

So I just pray that I can encourage us because I know that the enemy is going to use everything he can to keep us away from this Word. He's going to say: it's too difficult, it's too hard to understand, just leave that to the ministry.

But the Bride of Christ does not just leave it to the ministry.

Every individual who is part of the Bride is going to be doing their own study. I'm not saying that they all have the ability to come and stand behind the pulpit and preach a message, but they are doing *their own study of the Word of God* because the Bride is going to be a *revealed people*.

Praise the Lord.

We don't all see at the same depth but we are all looking at *the same picture*. Praise the Lord.

One thing I mentioned last Sunday, and again, this is to show that *God has a time* when He opens the light on a subject: until He opens it, we can do our best to study and to try to figure where things go, but *when He opens the understanding, then it all falls into place*.

We showed how *at the beginning* Brother Branham thought that *this great multitude* [Revelation 7:9] was *the Bride*. And that's what a lot of the religious world says today.

Now let's go ahead and read a little bit of this, just in case somebody is watching for the first time.

Let's go to Revelation 7. We're going to read two or three verses.

In verse 9, this is *after* John saw *the 144 000 sealed*. [Revelation 7:4-8]

He says here:

Revelation 7:9

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Let's jump down now to verse 13.

Revelation 7:13

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

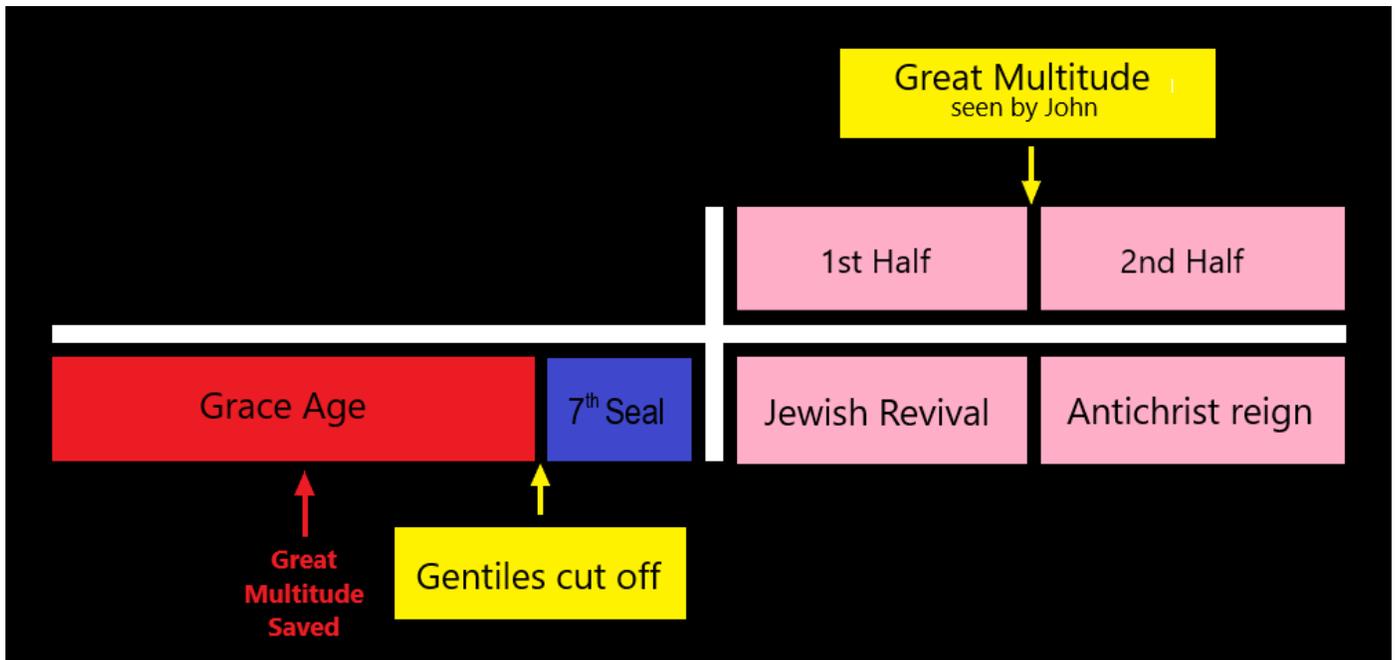
Revelation 7:14

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Praise the Lord.

Now, we have read much right here that should help us to see: *this multitude* [Revelation 7:9] is *not* the Bride of Christ.

And when I say that, it is *not* criticizing Brother Branham who, *at a certain time*, thought that *it was*, because God had not yet opened it up. So he saw what he could. And a lot of the religious world still see it that way.



But first of all, we see that *John saw this multitude* [Revelation 7:9] *after* the Jewish revival. Verses 1 through 8 of chapter 7 is *the sealing of the Jews, the 144 000*. By that time, the Bride will already have gone to heaven, but even *if* this was the Bride, there would still be a question: why is this placed *right here* in Scripture?

Also: John knew *hundreds* if not – actually he probably knew – *thousands of Bride Saints*. So for him to see *this multitude*, and when the angel said: *who are they?* [Revelation 7:13] John didn't come out directly and say: *I don't know*, but he said to the angel: *you know*. [Revelation 7:14] Amen.

That shows: *John did not know*.

And *later in his ministry*, Brother Branham said: *this multitude is not the Bride*. God helped him to see: there's no way it could be the Bride because the Bride *as a group* does *not* go through great tribulation.

Brother Branham then looked at it [Revelation 7:9] as *the foolish virgins*. [Matthew 25:2] Why? Well, we know *the foolish virgins* will go through the 70th Week. Amen. So that would be the natural way to look at it.

Now, I mentioned last Sunday that as best I remember, Brother Jackson also *at the beginning* – and of course, being a follower of Brother Branham – he also looked at *this multitude* as *the foolish virgins*. As I said: best I can remember, that's the way he looked at it.

But as I continued to study, I came across this.

To save time, I'm going to start about one-third down. This was Brother Jackson preaching in 1977.

Bro Jackson 1977

The prophesying of these two will take place in the first half of Daniels 70th week and will be the ministry that will seal the 144,000 in chapter 7, therefore, let us take verse 1-6 of chapter 11, and lay them over verses 2-13 of chapter 8, then lay that over verses 1-8 of chapter 7, and insert them next in chapter 6 ahead of verse 12. Now you notice we held back verses 9-17 of chapter 7 which deals with a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, which were standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands. These are tribulation saints. John was told that these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. This takes place in the last half of the week. The rapture takes place somewhere about the time that week of Daniel begins. The bride will be gone, but that great host of foolish virgins will be left here to face that beastly system as it begins to bring in a new world order.

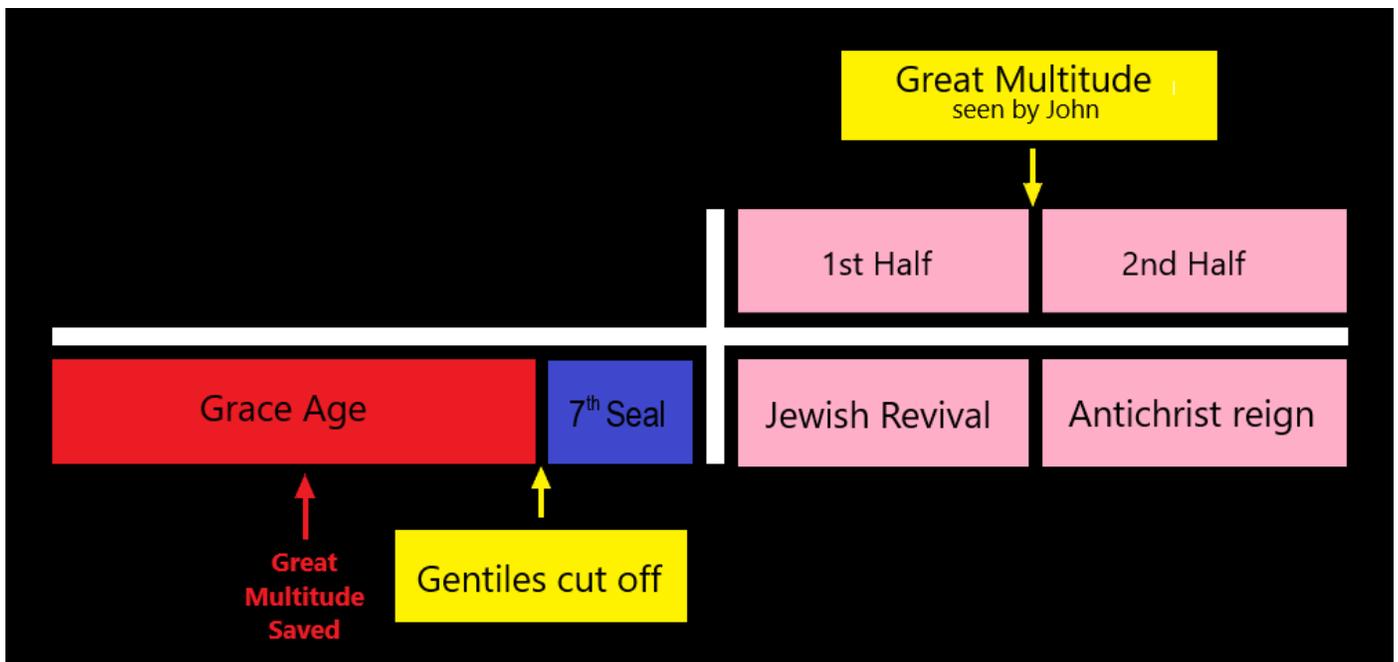
He says: now you notice we held back verses 9 through 17 of chapter 7 which deals with *a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, which were standing before the throne and before the Lamb, clothed with white robes, and palms in their hands.*

He says: these are tribulation saints. John was told that *these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.* This takes place in the *last half of the Week.*

He says: the rapture will take place somewhere around the time that the Week of Daniel begins. The Bride will be gone. But that great host of *foolish virgins* will be left here to face that beastly system as it begins to bring in a new world order.

So Brother Jackson did look at it this way because he mentioned: *the great multitude* [Revelation 7:9] and then he mentioned *the foolish virgins* [Matthew 25:2] *being that multitude*.

But when we get to around – I’m just going to say – 1999 plus or minus a year, the Lord began to deal with him and to show him: *this is absolutely not the foolish virgins*.



Even with what we’ve read, again: the mentioning of it is *after the Jewish revival*. [Revelation 7:4-8]

And where did John see them? He saw them *already in heaven*. [Revelation 7:9] Amen. *He didn’t see them here on earth*.

So we might wonder: why did he not – of course it’s not John, it’s how the Lord gave the chronology because we know the Lord allowed certain things to be recorded out-of-time for the purpose of blinding those who would just look at it from an intellectual standpoint – but looking at this, we would have to ask: why isn’t this mentioned somewhere *toward the end of the Week* if this is the foolish virgins?

But the biggest clue is that *this is a great multitude*. [Revelation 7:9]

We remember what we read last time: *there were five wise and there were five foolish*. [Matthew 25:2]

If we go back to Matthew 25 we'll start reading in verse 1.

Matthew 25:1

Then shall the kingdom of heaven be likened unto ten virgins,

Now chapter 24 brings us right to the time of the end. So this is looking at *this last age*.



It's important that we understand: we don't have *foolish virgins* coming out of the Ephesian Age, the Age of Smyrna, Pergamos, Thyatira, etcetera. They only come out of this Laodicean Age.

And we have to keep these separate in our mind: I'm speaking right now about *the foolish virgins*, not the great multitude but *the foolish virgins*.

There are *no foolish virgins* from the first six church ages.

Now somebody may say: well, why? And I'll tell you the best way I can explain it.

Let's say there is a – we can call it – *a tourism company* and they have a vacation set. This company is going to take *one hundred people* on a vacation. They're paying to go on a vacation. It all starts with a cruise and maybe it leaves, let's just say: it leaves from San Diego, California.

People are getting ready for that vacation for seven months. Some of them are saving money, some are packing their bags, and some realize they can't afford it so they're not going to go. But by the time we get to that seventh month, people are pretty well decided: I'm planning on going!

And notice, he doesn't begin by saying: the kingdom of heaven is likened unto five wise and five foolish. He says: *ten virgins*. [Matthew 25:1] They *all* hope and plan to be *Bride*.

When we get to the point – coming back to the example – when we get to the point that this cruise is going to leave, some of them have already made it to San Diego. They're in a hotel.

The day comes to leave and the tour guide says: everybody has to be at the port at 8 AM. But some of them just take their time getting up, getting dressed, and eating breakfast. The tour guide says: hurry up! The bus is leaving here at 7 o'clock sharp!

Then 7 o'clock comes and some of them still aren't ready. They say: you all go ahead, we'll take an Uber. Then they get in their Uber at 7:40 and there is traffic. If anybody has ever gone on a boat ride, you know: the boat doesn't wait. You have to be there *on time*. And if you're not, it leaves anyway.

God did not wrap up His work with the Gentile Church in the first age, or in the second, third, fourth, fifth, or sixth. But it's *in this seventh age that everything is being brought to an end*. And we have to move at the rate that the Lord is moving. If we don't keep up with Him, we're going to miss the boat.

But in God's Grace, He has a *special place* for those who *did not take the oil*. [Matthew 25:3]

Again, it *doesn't* say that they rejected the oil nor that they said: we don't need the oil.

But *spiritually*, they were not motivated enough, awake enough, or – we can say – they didn't see the importance of *walking in the light of their day as the Lord would open it up*. They were just – we might say – happy to see manifestations of the Holy Ghost.

I have to say: *gifts, tongues, and prophecies*, that's all wonderful. The *foolish virgins* run after that – which *yes*, those manifestations are a *portion of oil* – but I like how it reads in Spanish. It says: *they didn't take oil in their vessels together with their lamps*. [Matthew 25:3]

In other words: *their lamps had a certain amount of oil, but they also had to bring more to be able to complete the trip*. [Matthew 25:4] The foolish did *not* do that. They don't have *the pull and the desire for truth* that the Bride has. So they end up being *foolish*.

But what we see here is that Jesus said: *five wise and five foolish*. [Matthew 25:2]

First of all: *five* is not a big number. He could've said: there were ten thousand wise and ten thousand foolish, or a million wise and a million foolish. But he said: *five and five*.

That shows two things: first, in this last age, there are *not* multitudes and multitudes in the Bride.

You and I, from our natural carnal feeling, *yes*, we would love everybody to be in the Bride. Everybody in the Methodist Church and the Baptist Church, as long as they say they love the Lord, we would love for them to be in the Bride.

But that's *not* the Word that we read.

It was *Jesus Christ* here who said: *five wise and five foolish*. It wasn't even Peter, Paul, or John, although we should have confidence in what they said too. But *this was Jesus*. He said: *five wise and five foolish*.

In another place he said: *narrow is the gate and strait is the way* [Matthew 7:14] or vice versa. But here's the important thing: he said *few there be that find it*. Amen.

When we come to the Age of Laodicea, *the Bride Saints are not a great number*.

We can just look at our Age and look at those who came through Pentecost, those who came through Brother Branham's message, Brother Jackson's message, and who are still here today.

You might say: well Brother, there were *so many* who came through Pentecost. Well *yes*, it might *seem like a lot*, but when Brother Branham began to preach, they wanted nothing to do with what he was preaching. So how can we call them *Bride Saints*?

If they were Bride Saints, they would've *gladly received the continuation of the Word*. Amen.

We can see: oh, there were *thousands* who went to Brother Branham's meetings. Sometimes there were *over twenty or thirty thousand*, which was a huge number back then.

But when he began to go into deeper things of the Word, they began to scatter. And the majority of those who did stay, once God took Brother Branham home and Brother Jackson was on the scene, what did they do? They called him *a black bird*. They *rejected his ministry*.

I don't say this because: oh, I love Brother Jackson, he was such a wonderful man. Even though, I mean: I *do* love Brother Jackson and I *do* feel he was a wonderful man. But that's *not* the point.

The point is: God chose who He was going to have to continue to bring the Word. God always has His Ministry. Amen. And we have to be able to see that.

But what did the Branham movement do? *They rejected it*.

So the Bride is *a small number*.

When we see our aunts and uncles, and cousins, and friends: oh, this one's in the Baptist Church, this one's in the Methodist Church, and this one's a Pentecostal. They don't see what we see, but we think: maybe they're *foolish virgins*.

Well again, we would *love* for them to be *foolish virgins*, or at least to be *saved*, right?

And please, I'm *not* here to tell: *who is* and *who isn't*. I was asked a question: well what about *this individual*? Does *that* make them *this*? That's *not* my point.

But if we *think* that everybody in the religious world is *foolish virgins*, and then there are *just a few in the Bride*, well that contradicts what we read right here. [Matthew 25:2]

So we can see: the *foolish virgins* are also *few* in number. It's *a small number*.

Again, I *can't* say: *who is* and *who isn't*. If you have a relative or a loved one *who claims to love the Lord*, and if they aren't Bride, well then *yes*, *my hope is* that they are *a foolish virgin*. But we have to be able to understand the Word and leave that between them and the Lord. God is a just God. He knows what's in the heart.

We may *think* we know: oh they're just the sweetest, nicest, most wonderful person there is. Well, I may think that about my uncle, and you may think that about your friend, but *the Lord knows*. He knows our heart better than we do. So how can we say that we know *their heart* when we don't really even know *our own heart* as well as the Lord does?

There were some questions about *who are the ones in white robes* and *who's in fine linen*.

So let's go back and look where it mentions the *white robes*. That's in Revelation 7 and verse 14.

Revelation 7:14

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes,

Now we have to understand: those are separate things. Their robes are not white because of the tribulation. I hope we can see that. Yes, this group *came out of great tribulation*, but it says:

Revelation 7:14

and have washed their robes, and made them white in the blood of the Lamb.

This is *not* their own blood. It's *not because* they were willing to die for the Lord: oh, I put my head down and they chopped it off. It was *not their blood* that saved them. It was *not* the fact that they were willing to give their life.

Now I will say: if somebody is saved – and I'm not talking about Bride Saints here because we're not going to have to go through that, thank the Lord, although some Bride Saints have – but my point is: if somebody is *a foolish virgin* [Matthew 25:2] they are *already saved*, their robe is *already white*. But it's *the Spirit of God* that's going to *motivate them* and *give them the courage to stand and to give their life for the Lord*.

In other words: it's not that He needs their life, but *they will be able to give their life standing for the Gospel as they know it*. Again, they don't see everything that you and I see, but *they will be able to give their life*.

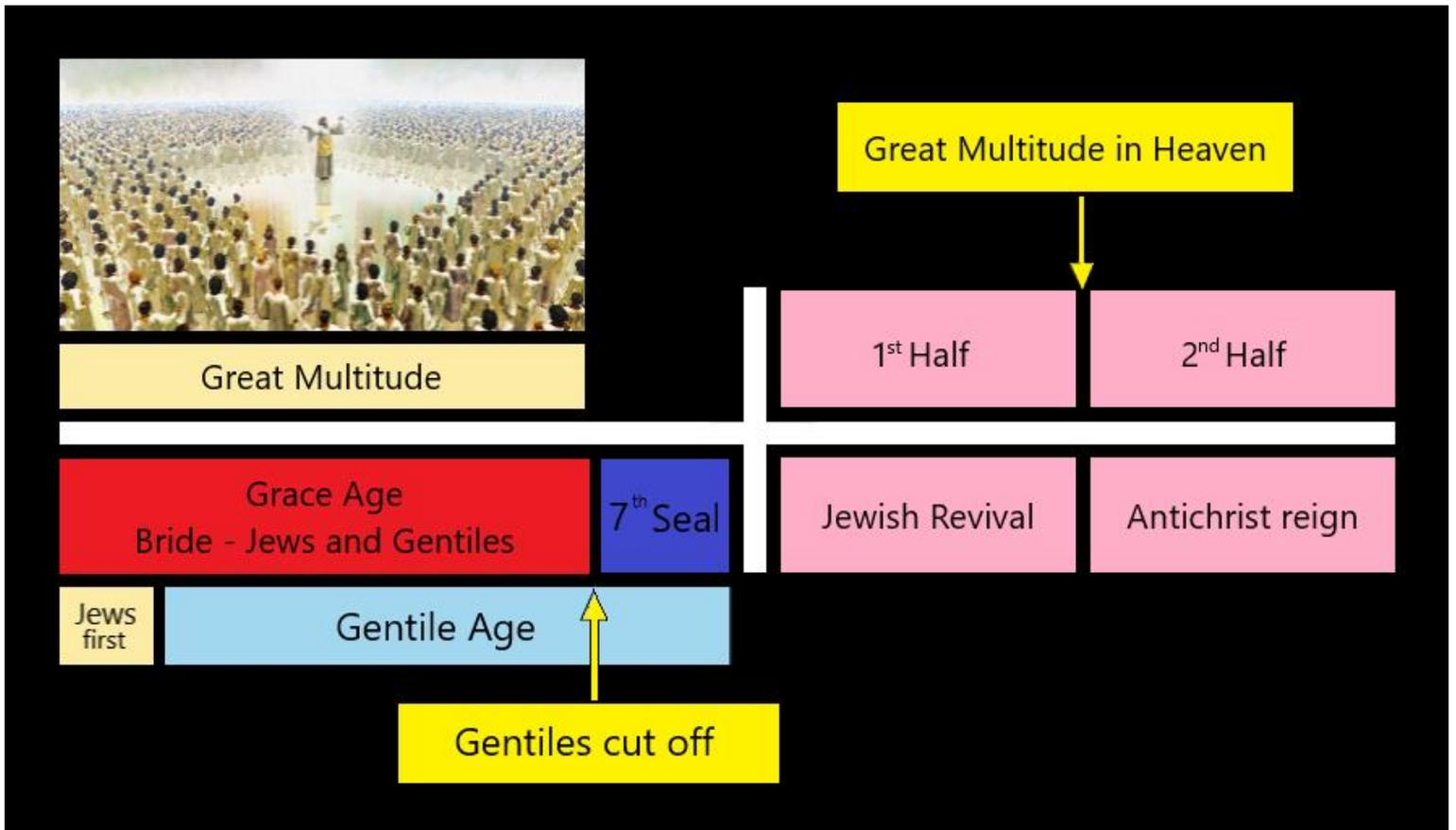
I think I might've said *foolish virgins*. The *foolish virgins* are going to be *separate* from the *white robes in the great multitude*. [Revelation 7:9]

In the *last half* of the Week, we know the *foolish virgins* are going to *give their life*. [Revelation 15:2-3]

Here it's speaking of *the great multitude*. They have already given their life and some will continue to do that, as we spoke last Sunday.

And I did get some questions about: what *time frame* do they come out of?

So getting back to *the great multitude*, I actually went ahead and included that on this slide:



Here in red we have *the Age of Grace*. It goes from the *Day of Pentecost* all the way to *the opening of the 7th Seal*. We know that at the beginning, the Gospel was to the *Jews*, then it came to the *Gentiles*. That's the Age we're in now: *the Age of Grace*.

If we go to Romans chapter 1, Paul mentions this and there is really a threefold application.

In Romans 1 verse 16, Paul says:

Romans 1:16

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Now when it says *the Greek*, it doesn't literally mean only those who are Greek, but the bigger picture here is: *the Gentiles*. The Greeks *were Gentiles*, but what Paul says here goes beyond *to all the Gentiles*.

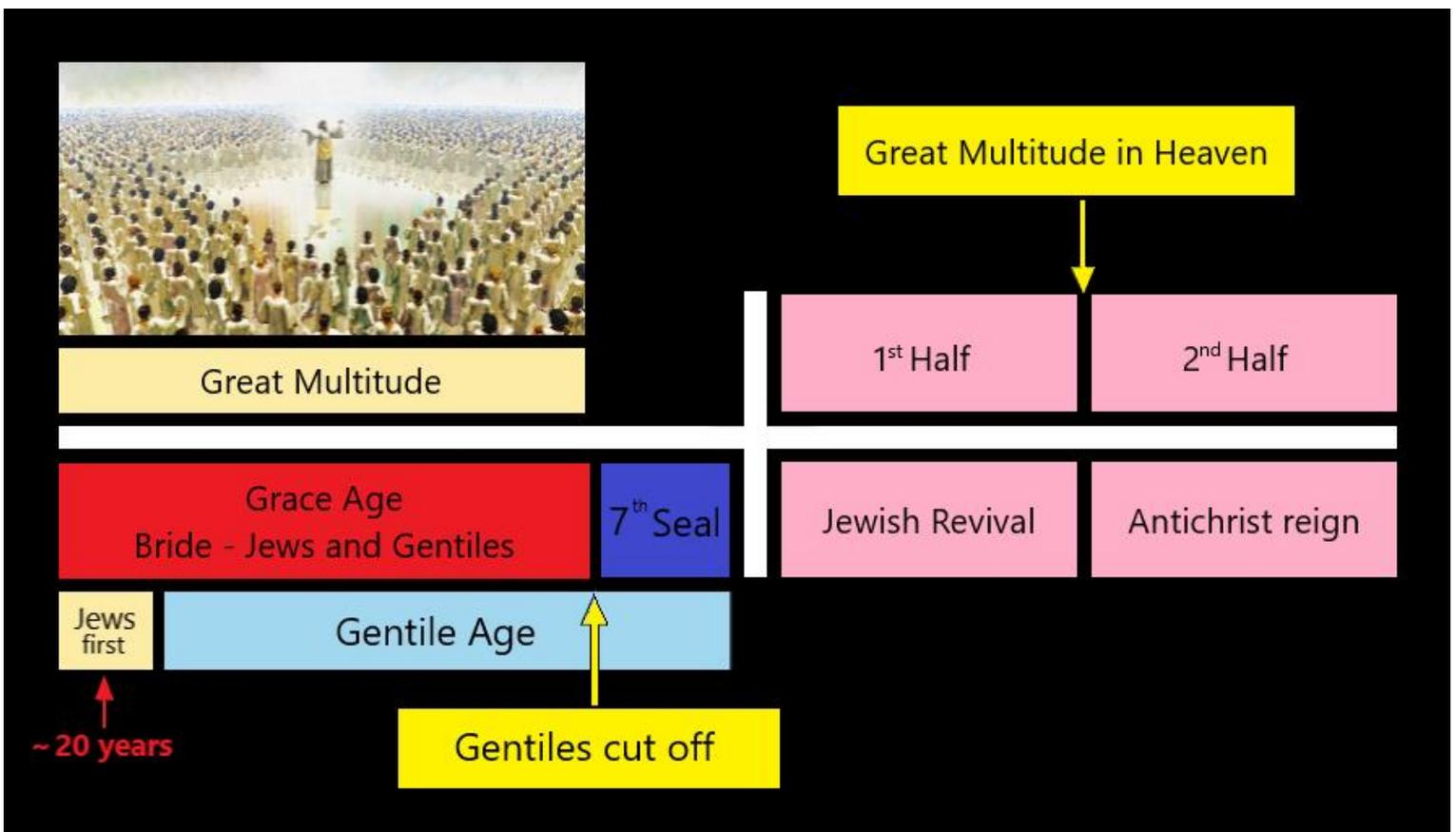
He says: *to the Jew first*. [Romans 1:16]

We know that the Word of God *came to the Jews*. We know that the Bible was written 100% *by Jews*. No Gentile wrote any word of this Book. They were *all Jews*. Amen.

So *to the Jew first* because they were the ones the Word of God came to, they had a *pre-eminent place*, and then God would bring it to the Gentiles.

Also, as Paul would go to a city to preach the Gospel, he always looked for *the Jewish community within that city*, those who had been – we might say – *scattered* and who lived in those Gentile cities. Many times they had their own synagogues. Paul would go there *first* and preach the Gospel.

Then as there would be converts, many times there were some who spoke both Hebrew – because they were Jews – and they also spoke the language of that city, so Paul would use them as translators. *Then* the Gentiles of that city would also come in.



But the picture we're looking at this morning is that *for about twenty years*, the Gospel was preached basically *to the Jews*.

And then there came a time – this was not Peter, James, John, and Paul who sat down, had a meeting, and said: well now, let's go preach the Gospel to the Gentiles – but *God* is the One Who *by His Spirit* – when we get to Acts 19 – *opened the door to the Gentile world*. [Acts 19:6-10]

What door? *The door of Salvation*. [Acts 14:27]

And *He closed it to the Jews*.

It wasn't an instant thing but over the course of a few years, let's say *three years or so*, Paul could see, and so could Peter, James, and – well, if James was still alive, I don't think he was – but so could Peter and John. They could see: there's a change, *the Jews are no longer responding, but the Gentiles are*. [Acts 13:45-46]

Paul prayed about it: *what's happening?* And God revealed to him: there's going to be an *Age* during which the Gospel will go *to the Gentiles*. But *when that Age ends*, the Gospel will go *back to the Jews*. [Romans 11]

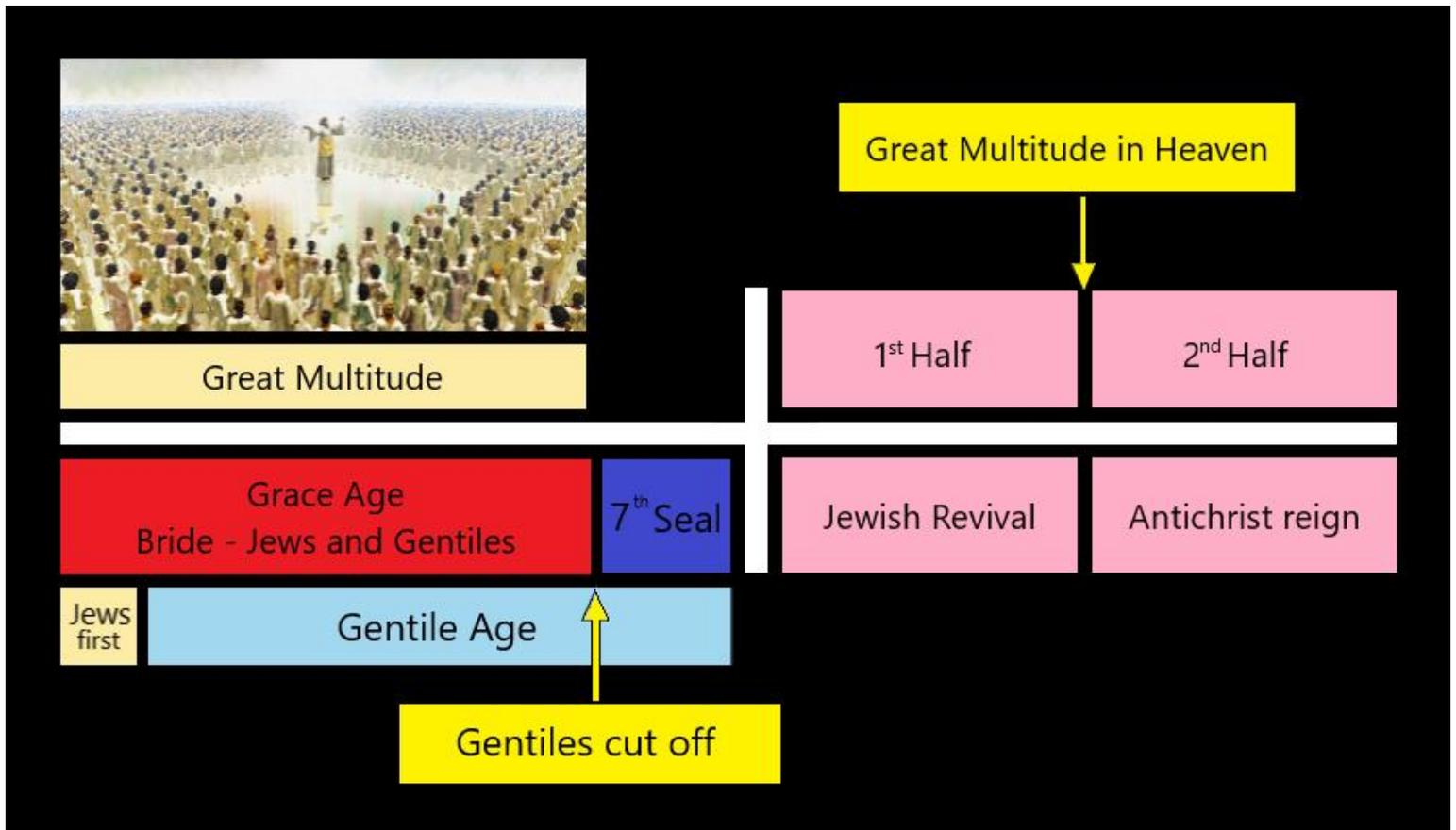
And there was nothing that Peter or Paul could do to change what God was doing spiritually.

Remember, Paul said: *I love my brothers. I would love for them to come in. I would even that I were accursed from Christ that my brethren could come in*. [Romans 9:3] I have to say: Paul had a great love for his brothers.

But the Lord had a different plan.

And when it goes back to the Jews, we can preach – like we say – *until we're blue in the face*, but we won't be able to bring one more Gentile to Christ because it's *not* the preacher who draws. The preacher just preaches the Word as the Lord inspires him, but it's *God* Who draws.

So if we come back to this:



Here in red we have the Grace Age, that's where *the great multitude* [Revelation 7:9] comes from. They have suffered down through time.

Now some may wonder: well, not everybody who died young and not everybody who died shortly after they received the Lord has been – we can say – *in great tribulation*.

For lack of a better example, someone could forget to look both ways before crossing the road and it could be over so quickly that they *wouldn't* have had *time* for *great tribulation*. Maybe *half-a-second*, but that's it! And then it's over.

But if we go back to Revelation 6 and verse 9, when we look at the *fifth seal*:

Revelation 6:9

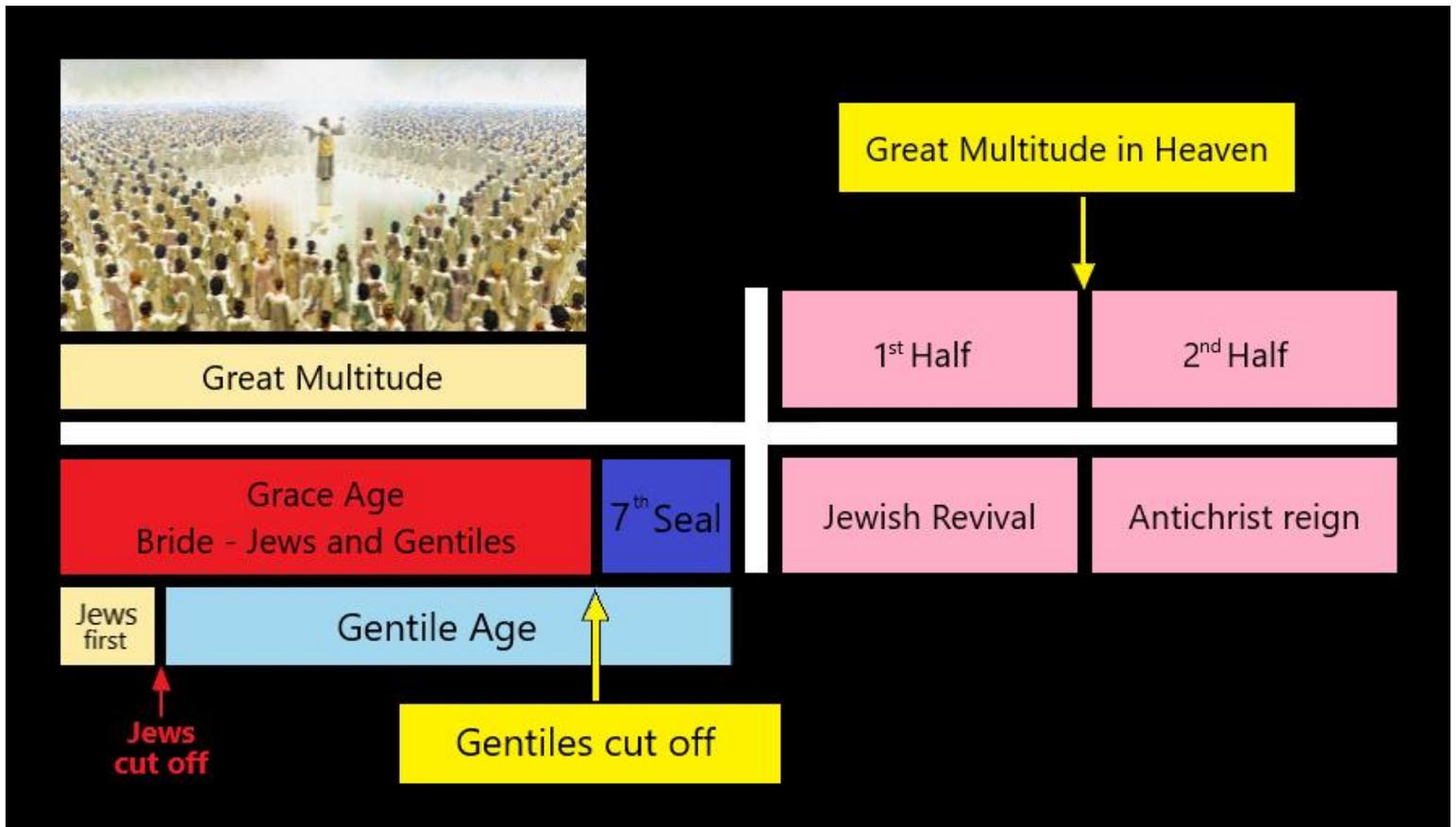
And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

Revelation 6:10

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Brother Branham brought out how those are Holocaust Jews who were killed in the Second World War, and as time goes on, they say: *how long?* [Revelation 6:10]

Brother Jackson brought out that *in this particular seal, yes the ones in the forefront, the ones who are saying: how long, O Lord?* are the Holocaust Jews.



But there are *Jews* who have died *ever since God cut them off from the Gospel*. And He has had – we can say – *a measure of Grace* for those who *walked according to what they did know*.

Notice it says: *for the Word of God and the testimony which they held*. [Revelation 6:9]

The Jews had *the Law and the Prophets*. And all down through the Gentile Age, many times when Christians were killed, there were also *Jews* who were killed.

Those who *loved* what they did have *of the Lord*, if they were walking according to the light that they had, then God had *a place reserved for them* that we read here, it's called: *under the altar*. [Revelation 6:9]

And if we keep reading, it says: *white robes were given to them*. [Revelation 6:11]

So even though this group as a whole is *identified* by them calling: *how long, O Lord, holy and true* [Revelation 6:10] it doesn't mean that every member is saying that.

When we come back to *the great multitude* [Revelation 7:9] yes, we can also say: *the great majority* have gone through *great tribulation*. But the Lord didn't put in here: well, there were some that, you know, you might not call it that.

As far as *a group*, it has been *characterized by great tribulation*. [Revelation 7:14]

Above all, at the beginning there was *martyrdom*. You can read the Foxe's Book of Martyrs and other history that tells how the Christians were *persecuted*, they were *killed*, and they were *tortured*. We spoke a bit about that last time.

To a certain extent, martyrdom still goes on today. We know today in Nigeria, there are Islamic groups that enter villages where there is a known Christian population. Sometimes they go when their church service has already started and everybody is inside the church building. They lock the doors from the outside and they set the church on fire and kill everybody inside. It's a horrible death. There's *no way* we can say: *that is not great tribulation*. Amen.

Again, am I saying that every single person in there is saved? I'm not saying that. That's between them and the Lord.

But the Gospel continues to ring out and there are those who receive the Gospel as they hear it, they give their life to the Lord, and *even martyrdom still exists today*.

I thank God that in this country it's pretty much non-existent, even though when we look at somebody like Charlie Kirk, basically he was *martyred*. It was exactly *because of what Charlie Kirk believed as a Christian* that the shooter thought he had to kill him.

**Martyrdom - including
torture**

**Infectious diseases like
the bubonic plague,
smallpox, influenza,
and tuberculosis,
malaria,**

Wars

So as we look at the last 2000 years and we look at Christians, first and foremost, there were *hundreds and thousands killed as martyrs*. And most of them, I would say, were *tortured*.

Now, to many of them, God gave *Grace* that they didn't feel the pain as someone else would.

We read about Stephen. *They were stoning him and he already saw heaven opened.* [Acts 7:55-60]

Now that doesn't mean they were happy about the situation. There very certainly was *anguish of spirit* as they would learn of their sentences. But in the end, God gave them the *Grace* they needed to go through it. Praise the Lord.

Also the other two – diseases and wars – this did not just affect the Christians. But if we study what caused the most deaths over the past 2000 years, what stands out above everything else is: *infectious diseases*. There was *the plague, smallpox, flu, tuberculosis, and malaria*.

If you know anything about what it is *to die* from one of those, they say: many times, it can be *worse than even martyrdom*. Diseases have a way of causing *pain and torment in the whole body*.

I thank God that today we have a medical system that most of the time can prevent these diseases, and if we do have a disease, it can be treated. Even if a disease runs too far, we have pain-killers and we don't suffer like we would have 200 or 500 years ago.

There were times when a family who lived out in the country would get sick. Remember: they didn't have phones and they didn't have cars. They either had to walk or it was on horseback. There were times a whole family would get sick: Dad, Mom, and the kids. And it could get so bad that Dad and Mom would pass out, and even the kids would pass out. Nobody could help anybody.

Sometimes by the *Grace* of God, two days later they would all start waking up and they could come out of it. But sometimes, later on, people would find the whole family dead.

Also, there have been *wars*.

Don't tell me it wouldn't be *tribulation* to die in a war. I thank God I was never sent off to war. That can be some of the most terrible situations: to be out in the cold, in the rain, in the snow. In their mind, they can be thinking: the people back home are eating dinner right now while I'm out here freezing.

And they don't know if they're going to live. Maybe their best friend was shot that day, he's dead. They don't even know if they should feel sad about it because they know they could die themselves the next day. Why mourn if they're also going to die tomorrow?

These are things none of us have even had to think about, thank the Lord.

The Lord has allowed us to *live* and to *grow in Him*. And that's the thing: the Bride will have that *opportunity*.

I was asked a question about *white robes* and *fine linen*.

<u>White Robes</u>	<u>Fine Linen</u>
<ul style="list-style-type: none">• Old Testament Saints• Foolish Virgins (only Laodicea)• Great Multitude• Jews – Different Categories	<ul style="list-style-type: none">• Bride Saints Jew and Gentile

We have to see: *the white robes*, the key is in Revelation 7. *They made them white in the blood of the lamb*. [Revelation 7:14]

What does the *blood of the Lamb* do? We are *saved* because Jesus Christ shed his blood. And if we truly believe on him and the sacrifice that he gave at the cross, then there is Grace extended to us.

But *perfection*, and we can say: *reaching the stature of a perfect man* [Ephesians 4:13] that's *not* the white robe. That's *fine linen* that we read about in Revelation 19.

Now to the best of my memory, the only two places where see *white robes* mentioned as far as it being literally written that way is: *the great multitude* [Revelation 7:9 & 7:14] and also: *the Jews who are under that fifth seal*. [Revelation 6:9-11]

But if we understand the point of *white robes*, we can see that it applies to *all who receive Salvation* because nobody is saved *except by the Lord Jesus Christ*.

It applies even to the Jews who did not know about the Lord while they were alive but who *believed* what we call today: *the Old Testament*. When they died, they did *not* have *white robes*, they did *not yet have Salvation*.

As Gentiles, it's hard for us to understand that because we say: when we die, we either go to heaven or we go to hell. Well, *that's true for the Gentiles*.

But *the Jews*, there's a place *in heaven* for them but it's not eternal life, it's *under the altar*. And God – one day – will reveal the Gospel to them. They're *already dead*, but *He's going to reveal the Gospel to them*.

We could say: what if they don't receive it? Well, that's you and me in our finite mind.

The Lord *already knows who believed the Word that they had*. And if they already *believed that Word*, they will believe the Gospel because *the Word that they had points to the Lord Jesus Christ*.

So the Lord will just *open it up to them and they will receive it*. And that's *the white robe that's given to them*. [Revelation 6:11] I'm talking about *the Jews*.

White Robes

- Old Testament Saints
- Foolish Virgins (only Laodicea)
- Great Multitude
- Jews – Different Categories

Fine Linen

- Bride Saints
Jew and Gentile

So we have the *Old Testament Saints*. For the most part those were Jews as well, except if we go back before Abraham when there was no Jew or Gentile. I guess we could really just call them *Gentiles* because it just means *peoples*.

Also the *foolish virgins* [Matthew 25:2] they are *not* Bride. They receive *white robes*.

The *great multitude* [Revelation 7:9] we read about that. They receive *white robes*.

And there are many different categories of Jews. I already have the *Old Testament Saints* up there but we also have the *fifth seal Jews* [Revelation 6:9] we have *the 144 000* [Revelation 14:3] and we have *the woman of Revelation 12*.

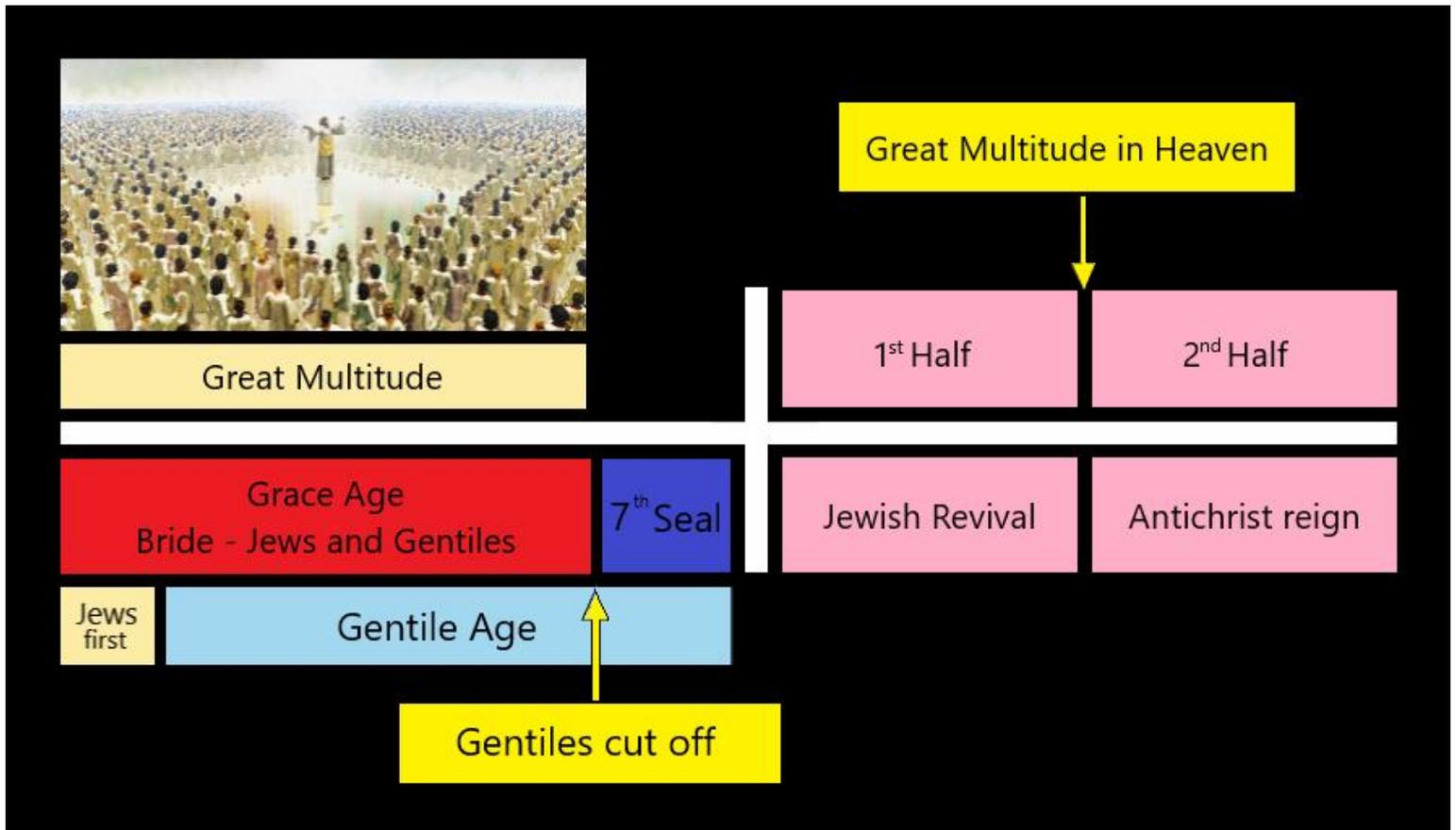
All who obtain eternal life, if they are *not* a Bride Saint, then what they receive is: a *white robe*.

Even you and I, when we come to know the Lord, what we have *first* is a *white robe*.

But *over time*, there comes a point in our life when *it is granted for us to be arrayed in fine linen*. [Revelation 19:8] Praise the Lord.

Again, if somebody is too – well the Bible uses the word *foolish* – that they don't put on that fine linen *on time*, then they will go into that 70th Week. They will be a *foolish virgin* and they will have to *give their life*. [Revelation 15:2-3]

And it will be *tribulation* for them as well, even though they won't be part of that *great multitude*.



To close, I think probably the biggest and most important thing for us to see is that *the great multitude* [Revelation 7:9] comes out of what we call: *the Grace Age*.

It *won't* be in the future in the 70th Week. But it has already been happening since the Day of Pentecost and it will end when the Gentiles are cut-off.

Now that *doesn't* mean that they will all have died by then. There will still be some *alive* when the Gentiles are cut-off, but I believe as this was placed biblically *after* the Jewish revival, I believe they will *all be in heaven at that point*.

So I'm going to go ahead and close.